2: Lee T-5 (1855-1858) 1957
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him constructed of poles. Into this enclosure is placed his 764
personal effects—his saddle and bridle, his tomahawk, scalping knife, bow and arrows and lance, all the inanimate property he possesses. The enclosure is then roofed with bark and covered with earth. This part of the burial ceremony concluded, all his horses and mules, even if he was the owner of a hundred, are brought to the grave and killed. When a squaw dies, her property, also—her calico gown, cooking kettle, tools for dressing skins—are buried with her, and the horse upon which she was accustomed to ride slain in the same manner.

They are buried with their heads to the west, because 764
they believe at the resurrection, of which they have vague 775
and indefinite notions, they will arise and march eastward, again to take possession of all the country from which the accursed white man has driven them and their fathers. They bury their property with them and kill their horses because they suppose their souls will have need of them in the other world.

Among them are prophets, corresponding with our di- 793
vines, who maintain with exceeding strictness their sacer- 731
dotal dignity. The prophet addresses them on various occasions, such as the green corn dance, and the festival of the roasted dog, but especially in the time of the new moon. At all times they listen to him with the most profound reverence, their heads hanging down, and not a murmur of sound among them from the commencement of his exhortation to its close; but in the season of the new moon, they fall on their faces to the earth before him, and there remain still and motionless until the sound of his voice has ceased.

They believe in God, a great spirit, who created and gov- 775
erns the earth, sun, moon, and stars. They have an unwaver-

2: Lee T-5 (1855-1858) 1957
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into the trunk of a tree, and withdrawing it, place the end of the bark epistle in the incision, the outer end pointing in the direction they have taken. It will be seen they measure time by the changes of the moon. In the new, they give themselves up to devotional contemplation and worship, rendering thanks unto the Great Spirit that although the old one has gone, another has been permitted to take its place. Every change is attended with some peculiar ceremony; but when it is in the full, occurs the festival of the roasted dog. With the exception of the refreshments, it differs but very slightly from a modern picnic. The squaws go out to a spring in some pleasant and shady spot, taking with them a number of curs, which have been fattened for the occasion, and kindling a fire, butcher and roast them. By this time the warriors approach, when, seating themselves promiscuously on the grass, they speedily strip the canine bones admidst much fun and laughter. On these occasions, while I was with them, Sahonkeno, the Fox—a lively and mischievous rascal—was always the life of the party.

Not long after my arrival in the valley of Mannasaw, took place the first exhibition I had witnessed of the green corn dance. This occurs in the latter part of July, or the hot moon. The day previous to the festival, a general meeting of the whole tribe was held in the square of the village. In the center stood the prophet, *Karolo*, signifying, as near as I was ever able to comprehend, a star, or planet; immediately around him, in a circle, were gathered the chiefs and principal men, seated on the ground; behind these were the warriors, and in the rear the women and children.

Karolo, the prophet, addressed them long and earnestly, and made many gestures. Though I could not understand his language, I knew from his manner and the intonations

6: Linton E-5 (1933) 1935 NO6 Comanche NO6

Apparently the purpose of the ceremony was partly to increase the importance of the medicine man, who remained the central figure throughout, partly to improve the well being of the whole group, especially their physical health. The dancers, as a result of their participation, received an increase in their supernatural power, but they seem to have drawn this from the medicine man rather than directly from the Sun, the Eagle, or any other supernatural being. This would be in accordance with the general Comanche pattern of obtaining power from other individuals more frequently than they obtained it by direct contact with supernatural beings. Visions might come to the dancers during the dance, but these were in the nature of unusual benefits not specifically sought for or expected. The only instance of such a vision which informants remembered was not that of a dancer but that of a man who impersonated the old bull in the initial ceremony of driving in the buffalo. At the end of the chase this man was so exhausted that, when he started out of the lodge, he partially lost consciousness and had to cling to the center pole. When he came to he told the people that he had had a vision of a white man with long white curly hair. The Comanche believe that this was Jesus, although it happened before missionaries had come among them. As they had had Christian Mexican captives living among them from at least 1750 on, they were probably familiar with Christian ideology even at that time. Since the Comanche are not secretive with regard to their visions or other supernatural experiences, the fact that this is the only Sun Dance vision remembered would indicate that such visions were very rare.

There is documentary evidence that the Comanche did not reach their historic territory until about 1700 and it seems highly probable that they had emerged from the northern plateau area only a few generations before. It is certain that during the historic period they were actively engaged in borrowing elements of Plains culture from their neighbors and that certain of these elements had not been perfectly assimilated at the time of their final subjugation. I believe that the rather wide range of variation in certain details of the Sun Dance, such as the form of the lodge, can best be explained by the assumption that the Comanche had not had the Sun Dance long enough to establish a complete and integrated pattern for the ceremony. If so, many of the details of particular Sun Dances might be determined largely by the officiating medicineman's knowledge of the Sun Dance rituals of neighboring tribes, especially the Kiowa and Cheyenne. Most of the older informants were familiar with the Kiowa Sun Dance and considered their own as very much the same. The use of a fan of roadrunner feathers to invigorate the dancers was cited as a specific identity. At the same time,